

Vol. XI.

SEPTEMBER, 1915.

No. 9

(行發日一回一月每) 可認物便郵種三第日八月七年八十三治明
(行發日一月九年四正大)

THE KOREA MISSION FIELD



THE LATE MRS. ESTHER KIM PAK, M.D.
KOREAN'S FIRST WOMAN DOCTOR.

SEOUL

KOREA

THE KOREA MISSION FIELD

A MONTHLY MAGAZINE.

PUBLISHED AT SEOUL in the interest of all the Evangelical Missions in Korea.

EDITOR.—Rev. ALLEN F. DeCAMP.

BUSINESS MANAGER.—Mr. GERALD BONWICK, the Tract House, Seoul.

ANNUAL SUBSCRIPTION, including postage to any part of the world, one *yen*, or 50 cents gold, or 2/1 English Currency. Business matters and Subscriptions should be addressed to Mr. BONWICK as above. Remittances from countries other than Korea and Japan should always be sent by FOREIGN Money Order or ordinary Bank cheque. Please do not send stamps or Inland Money Orders.

If preferred, Subscriptions may also be sent to any of the following :—

IN AMERICA.

1 r. F. M. NORTH, 15 Fifth Ave., New York. Rev. J. E. McCULLOCH, 422 Park Ave, Nashville, Tenn. Mr. D. H. DAY, 156 Fifth Ave, New York. Rev. ERNERT HALL, 920 Sacramento St., San Francisco, Cal.

IN GREAT BRITAIN.

Mrs. S. BONWICK, 28 Weston Park, Crouch End, London, England.

SINGLE COPIES 10 *sen*; three of same issue for 25 *sen*.

PRINTED by FUKUIN PRINTING CO, LTD., Kobe, Japan.

CONTENTS.

Editorial Pages	243
“How Manchuria Spells Opportunity to the Korean Church”	
..... Rev. Harry A. Rhodes.	247
Church Finance (Portion of a paper read at the Pyeng Yang Evangelistic Conference, February, 1915)	Rev. Alex. A. Pieters. 251
Woman's Hospital of Extended Grace	255
Korean Women and Medicine.....	“Seoul Press.” 257
Heresies and Heretics	John J. Johns. 258
The Power of God Manifested	Rev. C. D. Morris. 261
Methodist Episcopal Annual Conference.....	A. G. Anderson, M.D. 262
The Soonchun Button Factory	Mrs. D. C. Crane. 264
Preaching in the Markets	Rev. Charles H. Pratt. 265
Union Sunday School Convention.....	266
Correspondence	266
Children's Corner: The Rice, the Lakes and Boys and Girls.....	
.....	Rev. F. Cunningham. 267
Notes and Personals	269

THE KOREA MISSION FIELD

VOL. XI.

SEPTEMBER, 1915.

No. 9.

EDITORIAL PAGES.

Our initial article by Mr. Rhodes "How Manchuria Spells Opportunity to the Korean Church," is of startling interest. Seemingly it bears the ear-marks of a genius so strategic as to make possible the killing of *three* birds with one stone. Surely the greatest things are most simple and so near as to be easily overlooked, as the air we breathe and the circulation of the blood, so that when discovered we wonder how we could have missed seeing them. God's explanation is "My thoughts are not as your thoughts." Our thought is to send isolated Koreans to be whelmed to suffocation in the densely populated centres of China, when suddenly hundreds of thousands of Koreans are revealed, ten thousand of whom are Christians, already, living, practically, in China, fraternally mingling with the Chinese in trade, language and social ways, the Christian portion needing only intelligent direction to become an effective spiritual army.

Our second article "Church Finance" by Mr. Pieters certainly disproves the writer's disclaimer that he is not an expert upon that subject, for his pen easily covers all the ground not only in Korea but in the home-lands as well, so that we are at a loss to clear our friend from dissimulation but for the help of the adage "what one does unconsciously he does most truly." Those at home will doubtless persuade themselves that they are reading of conditions in and of advice given to the churches in Korea instead of about their own churches and will soliloquize "strange that those Koreans should be so silly as to be willing to build churches on a debt foundation," forgetting that this was such a common practice in the United States, until a comparatively recent date, that for extrication from church building indebtedness an extra Apostle had to be called and ordained. Then, that "building for the future" and the "lonesome pews"; surely "one touch of nature makes the whole world kin." So likewise the bigness of a man being measured by his ability to borrow and the writer's master stroke in shrewdness in getting his small debt paid by suggesting, in that event, the possibility of a larger loan,—which suggests to our mind the case of a United States brother "in good and regular standing" who had borrowed at the bank a sum too small to be "sued" and had had it renewed so continuously that one day the genial cashier asked, "would you not like us to double the amount of your note?" The answer was, "you are exceedingly kind and I certainly would be glad for the increased accommodation." The thing was done, but when the note again matured notice was served on the borrower that unless the note

was paid at once it would be "sued"; and so it was paid. A Korean in Seoul once said, half apologetically, to his pastor, a missionary, "I hope you do not think that we Koreans are so wicked as to be hopeless cases"; the answer came, "you Koreans can't be very bad people owing to your lack of a knowledge of the ways of the world."

We draw attention to the report of the "Women's Hospital of Extended Grace," which is included in the larger subject of the second article, and especially to the fact that the question is raised as to the wisdom of continuing special medical work for women in Korea on the general ground that there is a shortage in the supply of physicians, and that the hospitals staffed by male doctors are adequate for the medical treatment of Korean men and of women, too. In opposition to this the fact is stated that for millenniums the Oriental woman has been taught that it is unwomanly to associate, in any way, with men outside her own home. It is further alleged that Korean men and women cry out against the proposed discontinuance. The article which follows the report, "Korean Women and Medicine," written by Mr. Yamagata, editor of *The Seoul Press*, who is a Japanese gentleman, takes the ground against discontinuance.

Surely it is a very vital question worthy of our earnest thought and prayer.

**Church Union
Growing.**

Arthur H. Smith in the *International Review of Missions* for January truly observes, "When Christendom shall have been reunited the chief impulse toward the accomplishment of this end will be found to have arisen from Christian missions." Not only have the four different Presbyterian missions learned to co-operate in one General Assembly in Korea, and these four with the Methodist missions north and south learned to "do things together" at the Severance Hospital in Seoul, but last, and by no means least, the committees appointed by the Methodist Church, South and the Canadian Presbyterian Church, in Korea, have agreed to recommend to their respective missions that they co-operate in Union Medical work at Wonsan, each furnishing a physician for the Hospital, there. The Canadian Mission has already ratified the recommendation and appointed T. D. Mansfield, M.D. as its representative, and the Mission of the Methodist Church, South, will no doubt take corresponding action at its annual meeting soon to convene. Better still, we are credibly informed that two or three other and similar combinations in Korea are taking form which will soon be manifest; and best of all, inasmuch as the fruit is more glorious than its seed, there is tangible evidence that the Methodist Episcopal bodies in the United States of America are soon to be organically united. We quote from "Christian Work" of recent date as follows,—

**For Methodist
Union.**

The Board of Bishops of the Methodist Episcopal Church in session at Des Moines, Iowa, recently accepted the overture of church unity made by the Methodist Episcopal Church, South. The resolution of acceptance was adopted by a unanimous rising vote. The formal response to the overture must be made

by the General Conference, the bishops stated in the announcement of their action, to be sent to the supplying church body. In their resolution the bishops say they are prompted to make the following declarations: "We are convinced of the essential unity of the two great Methodisms in doctrine, and in life and that their essential unity must in due season express itself in outward and organic form; without presuming to pronounce on the terms of the union we declare ourselves earnestly in favor of the organic union of the Methodist Episcopal Church, South and such other Methodist bodies as may share our common faith and experience. Moreover, we declare ourselves in favor of such a union on terms that shall provide an ample and brotherly protection for any minority."

THE CHURCH MILITANT, WAR AGAINST WAR.

IV.

THE LORD IS A MAN OF WAR. Exodus XV:3.

The Duke of Alva while leading the Spanish army of the Inquisition against the Low Countries, baffled at every point, sought by a treacherous plot to capture the Dutch leaders and thus ruin their cause. When his minions hastened to assure the Duke that the lure had worked and the nobles were netted, Alva eagerly asked, "Is William Prince of Orange among the prisoners?" Assured that he had eluded the toils the Duke angrily retorted, "Then has the effort failed and less than nothing been accomplished." So any estimation of the European war which does not include God as the chief participant, succeeds only in clouding the issue.

Many regard war as supremely atrocious,—so bad that the Almighty turns his back on beligerents until they quit fighting and will listen to reason; which comports not with the Scripture "The Lord is a man of war," and again, "He doeth His will in the armies of heaven and among the inhabitants of the earth and none can stay His hand or say to Him, What doest Thou?" But is not God's character love and His name Father? Surely, and that He may maintain and manifest Himself as such is why He is the great Contender, for only as men acquaint themselves with Him, as such, can they be at peace. The powers of Chaos and Old Night God coerced into irresistible laws which wrought constantly and yet "silently as the Springtime her crown of verdure weaves" but each entailing a penalty for its infringement. Christ's bequest to His disciples was peace. He had it to give because he had conquered it; "Fear not I have overcome the World." The Holy Spirit's office is "To convict the World of sin, of righteousness and of judgment" which means the carrying of Earth's innermost citadels till humanity cries for quarter in the words, "Thy kingdom come, Thy will be done in earth as it is in heaven." Physical war is a cutaneous indication of a war microbe in the blood. Watts taught us as children to sing "Tis dogs' delight to bark and bite;" but dogs are not to be named with fallen men in their delight to rend and tear each other.

God is the Father of all men. Because men do not know God as such or even wish to know Him, only obligates God to demonstrate the fact to them in every possible way. Because God made men for Himself and they can never rest until they rest in Him, as Augustine put it, as a last resource, God lifts His restraining hand and through war shows them first themselves and so their need of Him. Continual resistance of light, "holding down the truth in unrighteousness," leads inevitably to believing that lies are truths in order that such may have pleasure in unrighteousness; but the certain goal of this is perdition, and visited judgments are often the portal thereof, as for the race, in the Noachan deluge and for the Egyptian army of pursuit, in the whelming waters of the Red sea, to the end that survivors might fear God as "A man of war" if not otherwise, and hesitate to hurl themselves upon the bosses of the Almighty's buckler.

God is especially the Father of them that believe,—of those who obediently respond to His love. These, His real children, God will guard "as the apple of His eye"; comfort, as a mother her babe and succor with His infinite resources. "He rebukes kings for their sake," "He bears them on eagles' pinions and brings them unto Himself." But when they sin, He chastens them with stripes for their good. Sennacherib and his hosts are permitted to invade the country, yet when in true penitence His people turn to God,

"Lo! the angel of death spreads his wings on the blast,
And breathes in the face of the foe as he passed."

so that in the morning all of the host that were not corpses, fled in terror to their own land. When on the death of Solomon the cruel pride of the Hebrew Kingdom needed abasing, God lifted his hand, and the kingdom was divided into two kingdoms, warring between themselves.

God even delegates a heathen king to carry His people captive to a strange land and after seventy years commissions another heathen king to reinstate the remnant who chose to return. In course of time this remnant crucified "The Lord of Glory," and "scattered and peeled" their "house is left unto them desolate," and will so remain until they shall recognize that "The Lord is a man of war," and shall yield unconditional surrender in the words, "Blessed is He that cometh in the name of the Lord."

The lesson of the European war would seem to be that the masses of that continent, if Christians at all, are still in the infantile stage. Reason they will not hear, Christ's Spirit they have not received, and if appealed to at all it must be through physical disaster. They really believed that they were rich and increased in goods and were in need of nothing (but more goods) except that God should be naturalized in each of the differing nations, thus constituting practical polytheism. Again, God has lifted His restraining hand and is showing, demonstrably, that mankind, even the best of them, apart from Him can do nothing. General Sherman said, "War is hell," but it is only the cutaneous

eruption of hellish hearts. Better war than an ignorance that supposes that we are rich, so rich and so strong as to have no need of God the All Father, and so go on and down to the finis of doom remediless.

We have been assured many times that this will be the last war. The main reason, in most minds, seems to be because it costs too much in billions of money and holocausts of human life. But the gold is God's and so are the men, and to ignore God is to reckon without our host. War is God's kindergarten to which He is shut up, until men will be manly by listening to higher sanctions. God proposes to teach that "The wages of sin is death"; "they who take the sword shall perish by the sword"; "the earth is the Lord's and the fullness thereof," *i.e.* the gold and the cattle and the men; and that nations, patriotism and civilization are, at best, by-products which can never persist but in Him; that God judges nations as well as men, who glory in their shame, and that "the wicked shall be turned into hell and all the nations that forget God." To the heathen who rage, to the kings who set themselves and to the rulers who conspire to ignore Him, God returns this answer, "Yet have I set MY King upon My holy hill of Zion.

The great comfort is that Our Father hath not forgotten nor forsaken us. Still, He is stretching forth His hands toward us,—He is making His appeal through the only channel available to Him. Listen, "In a little wrath I hid My face from thee for a moment, but with everlasting kindness will I have compassion on thee, saith the Lord, thy Redeemer." "Clouds and darkness are round about Him justice and judgment are the habitation of His throne,—mercy and truth shall go before His face." It is a great time for preachers, because the world is startled, halted, and listening for direction. Tell them Oh Preacher, that Peace is not in Hague palaces, nor yet in the holy hill of Zion, but in the King who sitteth upon that hill for He is the Prince of Peace;....." Be wise now therefore, oh ye kings, be instructed ye judges of the earth,—serve the Lord with fear and rejoice with trembling. Kiss the Son lest He be angry and ye perish from the way, when His wrath is kindled but a little, blessed are all they that put their trust in Him."

HOW MANCHURIA SPELLS OPPORTUNITY TO THE KOREAN CHURCH.

If the reader's of the Field will bear with me in one more article on the "Koreans in Manchuria" subject. I will discuss a plan that has occurred to me a number of times during the last two years and with increasing conviction as to its feasibility.

All Christendom is interested in an attempt by the General Assembly of the Presbyterian Church in Korea to establish a mission in China to the Chinese. We are all hoping and praying for the success of that movement. If it succeeds, a field of unlimited opportunity will open before the Church of Christ in Korea, and the hope entertained in all

quarters that the despised Koreans may be largely used of God in things spiritual, as the despised Jews were used twenty centuries ago, will be realized. The present status of the Korean people together with the way God has been pouring out His spirit upon them during a quarter of a century of missionary work, indicates the He so intends to use them.

It is with this growing conviction that I propose another movement along the same line but with more assurances of success, than even the Korean mission in the East Shantung province offers.

It so happens that hundreds of thousands of Koreans are living in Manchuria which was the original home of the Korean people. There has been no time when Koreans have not lived in Manchuria. Many of them were born and raised there, and many others have become Chinese citizens. There will always be large numbers of Koreans in Manchuria,—at the present time more than usual perhaps,—but the present increase by immigration is small in comparison to the numbers of Koreans that have always lived there.

It so happens also that large numbers of these Koreans are Christians. Two years ago, a member of the Canadian Presbyterian Mission informed me that in connection with their Yongjung and Hoiryung stations there are 3,600 Korean Christians in Manchuria; in our Kangkei station's part of the Manchuria field there are 2,500 Korean Christians; and in addition, there are many groups in Syenchun station's territory (Presb. Mission, North), and in the Songjin district (Canadian Presb. Mission) besides groups in the Kirin province under the direction of no station, and large numbers of scattered Christians—in all at least 10,000 on a conservative estimate. Indeed, so important has this Korean work in Manchuria become that the Canadian Presbyterian Mission has already located one station in Manchuria, and the Presbyterian Mission U.S.A. is considering, seriously, the establishing of another.

The intention has been to establish stations for work among the Koreans. But the thought is constantly recurring to me that here is the very best opportunity for using the Koreans as an evangelizing force among the Chinese. Why it seems so and how such a plan seems feasible is the purpose of this article.

1. In the first place the position of the Koreans as residents among Chinese is favorable. Many of the Koreans are naturalized citizens; many of them speak the Chinese language and some of them speak it very well. Constantly they have dealings with the Chinese in business matters and mingle with them freely. Occasionally race prejudice against them crops out, but not generally. Not long ago the writer stopped in a Korean home when the Chinese official called to collect the river tax for fisherman. The relations between the two men seemed most cordial and after the official departed my host took occasion to comment on the good qualities of the man who had just left.

2. Instances are frequent in which there is a mingling of the two peoples in religious matters. Korean Christians preach frequently to Chinese unbelievers; it is quite common to see Chinese in attendance at

Korean services. Some Koreans are members of Chinese churches; no doubt the large number of Christians among the Koreans is very noticeable to the Chinese and has a good effect. In certain sections of Manchuria the number of Korean Christians is one in twenty to thirty of the Korean population, which is a much higher proportion than for all Korea.

In general, the Korean's zeal in preaching, Bible study, family worship, Sabbath observance, and attendance at all church services is more outstanding than among Chinese Christians. The Koreans' influence as Christians upon their Chinese neighbors is wholesome, as "living the doctrine" anywhere, always is. If a systematic attempt were made to use capable Koreans as evangelistic agents among the Chinese, there is every reason to believe that the plan would succeed.

3. Again, there are some evidences that the Chinese in Manchuria are even more ready to give the Gospel a hearing than are Chinese elsewhere. In an address by D. Willard Lyon, M.A., on the progress of Christianity in China, delivered before the Student Volunteer Convention in Kansas City, U.S.A., he gave statistics to show that there are 26,429 communicant Chinese Christians in Manchuria, and more than in any of the 18 provinces of China proper except Fukien and Kwantung, and more per 100,000 (165) than in any other province except Chekiang (182),—and this in spite of the fact that Manchuria stands seventh in the number of native workers and thirteenth in the number of missionaries, per province. It would seem, then, that Manchuria is a promising field; that its 16,000,000 people offer quite enough alluring prospects to satisfy zealous Korean Christian hearts for a generation. And as it happens, this promising foreign missionary field is the original home of the Korean's Ancestors, where, even now, it is estimated that a million of their own people live, of which at least 10,000 are already Christians.

In support of the feasibility of at least a part of the foreign missionary activities of the Presbyterian Church in Korea being put forth in Manchuria, the following is offered:—

1. Nearly all of Manchuria is under the evangelistic care of the Scotch and Irish Presbyterian Missions with the exception of a part occupied by the Danish Mission. It ought not to be a hard problem, in "co-operation and unity," to arrange with these two missions and with the Chinese church, so that the Korean church could have unlimited foreign missionary opportunities in Manchuria. Even if the members of these missions and native leaders have doubts as to whether or not Korean Christians can be an evangelizing force among the Chinese, they no doubt would be willing and glad to have the plan tried and would give it their hearty support.

Groups and churches organized among the Chinese would naturally be a part of the Chinese church. Where Chinese Christians care to attend and become members of the Korean church there would be no objections as there is no objection where Korean Christians become members of Chinese churches.

2. In the second place members of Korea missions (foreign missionaries) residing in Manchuria could help direct both the work among

the Koreans and the foreign missionary work of the Korean church among the Chinese. This would have tremendous advantages over the plan to put a few Korean foreign missionaries alone amid a large Chinese population, where they would have no such help and direction and where none of their own people reside. In the eyes of the Chinese the Korean's efficiency and acceptableness would be enhanced by having the support of the foreign missionary. In addition, it would double the attractiveness of the Manchurian field to members of Korea missions assigned there, one of the difficulties in locating Korea mission stations in Manchuria being to find suitable sites, where there would be any local work among the Koreans. Most of the Koreans reside in out of the way sections where it would be impracticable to locate a station.

If in the station centre there could be a local work among the Chinese with the help of Korean evangelists, and at the same time station members could visit all centres of work among Koreans, there would be a maximum of efficiency at a minimum of expense and labor.

3. Again, in these station centres of Korea missions in Manchuria, there would be the very best opportunity for preparing Korean missionaries to the Chinese. Whether in learning the language, or the best methods of work, or in having seasons of Bible instruction and conference, it would be a school of preparation right on the field.

In the proposed new station in Manchuria by the Korea Presbyterian Mission U.S.A., this double phase of the work ought to be considered. Even if the whole Korean church and other missions are not ready to undertake work among the Chinese on a large scale, here is an opportunity to give the above suggested plan a very fair trial. A new station could be located easily, having both ends in view, in the very centre of a large Korean population, and in a centre where there is a very much larger Chinese population far removed from the Scotch or Danish mission stations, and where as yet there are very few groups of the Chinese church. The three steps necessary are for the mission to proceed to the opening of the station, for the General Assembly of the Presbyterian Church in Korea to agree to provide the Korean evangelists to the Chinese, and for the missions concerned to enter into a plan of co-operation by which the end desired could be realized.

While preparing this article, I put to a Korean leader who is fairly familiar with the Manchurian field, the question, "If Korean evangelists were sent to the Chinese in Sokando would the plan become?" His reply was, "Why would it not become? If it wouldn't become how can the General Assembly's present plan of sending missionaries to China become?" That is my thought, too. Under the blessing of God both plans can "become." But while we are trying the more difficult let us also try the more likely, especially since the opportunity is so ripe.

HARRY A. RHODES.

CHURCH FINANCE.

Rightly or wrongly, probably wrongly, it has often been taken for granted that I was an expert in financial matters.

If sad experience is a teacher, I think I have learned one or two things which I may share with you, and you can take them for what they are worth.

First, the question of church erection. How build a church without debt? My simple answer would be,—“Don't build it *with* one.” But to be more explicit, I should say that the building ought not to be begun until there is fair assurance that it can be completed without a debt. It may delay the building, in some instances, but I would rather see a congregation worship in a dark, ill-smelling, over-crowded private house than see them comfortably seated in a large church over which there hangs the cloud of a debt, with possibly interest of four or five percent per month. But the question may be asked whether a church in Korea can be built at all without a debt. My answer would be that the maxim “all things are possible to him that believeth” includes building churches in Korea. As a possibility of achieving this result I will suggest the following:

1. Begin to agitate the question about purchasing or building a house of worship as soon as the group is organized, and start a church building fund. Have the congregation save as much as possible from their Sunday collections toward that fund; have a special subscription taken up to pay into the fund so much per week, urging the men who have no money, to make a pair of straw shoes a week, or gather a load of brush wood, and the women to save from their rice a little each day. Also teach the people to make contributions toward the fund on special occasions, such as birthdays, times of special thanksgiving, etc.

2. When a sufficient start has been made in this general way and the time is ripe for an advance, have some heart to heart talks with the financially-able men of the church; then hold one or two rousing meetings, and when the enthusiasm has reached the proper point, take up the main subscription. The men with whom private conferences have been held should be the first to come forward with handsome sums. Press those who subscribe too little to pledge a certain amount per week or per month, and the total will be increased considerably. Urge not only contributions of money but of materials, of work, of meals to feed the workmen, etc. If after all this, the total is too small to meet the estimates, it may be worth while to have an additional meeting with subscriptions, but I doubt the advisability of this. Rather try by private conversation to get an increase of the gifts. Of course, none of us will ever dream of the possibility of church suppers or bazaars to raise money.

3. In making your estimates make them only 75% of the total of the money in view, for, in the first place, some of the pledges will not be paid; and, in the second place, there will be plenty of extras to pay for. When my congregation in Seoul was putting up a church building, the most careful estimates did not exceed 800 *yen*. But before the building

was completed it cost 1,200. Such instances could be multiplied indefinitely, in Korea.

4. Do not fall into the temptation of building for the future if there is any danger of going into debt. It is easy enough to plan the church so as to make it possible to add to it afterwards. There are two large new churches in Seoul with a seating capacity at least three times greater than the need of the congregation. The poor people will have the debt on their hands for a long time yet, while the two-thirds vacant buildings are not inspiring.

5. Do not deny yourself the privilege of helping the people with a fair contribution for fear lest you may injure the principle of self-support. When a child is learning to walk it does no harm for its mother to hold its hand a little. It has been remarked that while Lincoln's adage is true that a man's legs must be long enough to reach from his body to the ground, if the man is constantly held up too high from the ground his legs may grow to disproportionate length. Self-support is for the church and not the church for self-support, and when the people are straining their energy to the bursting point in their effort to provide themselves with a place of worship, for a missionary to hold back his desire to help them with a ten *yen* bill for fear that he might be injuring the cause of self-support is the same as for a Hebrew to fear to carry a pocket handkerchief on the Sabbath lest he break the fourth commandment.

The second subject I was asked to discuss is Ministerial Relief. No one, of course, questions any more the justice of pensioning men who have given their life to the service of their fellows. In Germany, in England and in other countries it has become the law of the land, and there is probably no church organization in the Western world that has not made some provision for its old and disabled ministers, and their widows and orphans. It does not seem, however, that the time is yet ripe for the Korean church to undertake an organized effort for ministerial relief. Let us look for a moment at the reasons for this phase of church benevolence in other countries. One of the most obvious reasons is that when a minister has spent his whole life in the service, the church ought to take care of him in his old age. But it is not ten years yet since the first ministers in Korea were ordained, and almost all of our ministers are still in the full vigor of manhood. Another reason at home is that the average salary of the ministers is not enough to give them the necessary comforts of life, and therefore it is impossible for them to save up for old age or disability. This is not altogether true of Korea, for the salaries are above the average of ordinary living expenses. Again another reason for Ministerial Relief is to make the calling more attractive by relieving anxiety for the future. In Korea such attractions are not necessary, for thus far we have had to try to put some check on the eagerness of men to enter the ministry.

These arguments, however, are intended to mean only that the Korean church is not called upon *just yet* to organize a Board of Ministerial Relief and to begin to collect funds for it. I would even go a step further, and say that the Korean church ought to do all in its power to

prevent the necessity of such a benevolence, for a more excellent way has been shown.

The Northern Presbyterian Church in America after long years of experience with Ministerial Relief reached the conclusion in 1901 that this kind of benevolence was not meeting the need. The General Assembly created a committee to devise a more adequate plan. After five years of work of the committee the General Assembly unanimously adopted the Sustentation plan, with which we are all familiar. This plan is appealing both to the ministers and to the Christian laymen—to the former, because it does away with the charity feature of the help and puts it on a self-respecting, manly basis; and to the latter, because it puts the question of providing for the ministers on a business foundation.

Some such plan, adapted to conditions in Korea, is the one toward which the Korean Church should move. The plan should have the insurance feature strongly emphasized, so that the ministers might feel that they have a part in making the enterprise a success. Of course, it can not be made entirely life insurance, and the Church must contribute its share in accomplishing the desired end. To my mind, the ideal way would be to follow the long-established German insurance plan for workmen, which makes it obligatory both for the employer and employee to contribute certain equal sums to the insurance fund. It would not be impossible to require each man that comes up for ordination to become a member of the Sustentation fund, and to make it imperative for the church that employs the minister to contribute as a part of the compensation, a certain sum to the Fund.

It is not too early to begin working out such a plan now, for the Fund must be given time to grow before the beginning of the distribution of benefits. In the meanwhile, in cases of sudden disability or death of ministers, each case ought to be dealt with individually by the Presbyteries as a part of their benevolences.

The third question I was asked to deal with is the advisability of loaning money to individuals or churches. There can be, to me, only one answer,—“Don't do it even if you do not expect to get your loan back, and especially if you are inclined to entertain some notion of receiving your money back. One of the curses of Korea is the habit of borrowing. Whether for a wedding or a funeral; whether to start out in business or pay up old debts; whether to buy a pair of gold spectacles or to make a contribution to the building of a church—the first thing a Korean thinks of is where to borrow the necessary funds. He will not hesitate a minute to mortgage his last field or his home, to agree to pay an outrageous interest, to make any rash promise, if only he can lay hold on some ready cash. And if he has no chattel to offer he comes to the missionary with the most pitiful tales of direst distress, or else with most glowing descriptions of wonderful profits that are his for the asking if the missionary will only lend him the needed amount. Only a cold-blooded brute can refuse such convincing pleas! Unquestionably, of distress there is more than enough in this country, and all of us have often wished that we had the power to relieve, at least in a measure, the cases that come

under our personal observation. But even this is impossible, and each one must judge for himself how much he can do. But let us follow literally Christ's injunction not to lend hoping to receive. Rather let us give outright what we can, and we shall experience the joy of giving which is greater than that of lending, and incidentally win the gratitude of our neighbor. As for lending money to help your friend to get rich quickly, or to enable him to buy an expensive trousseau for his prospective daughter in law, by doing so you are committing a wrong against yourself, your friend, and the country in general;—against yourself because you are wasting money that you ought to be saving to help send your children to school or replace a few dilapidated pieces of furniture in your home; against your friend because you are helping him to become an insolvent debtor; and against the whole country because you are helping to keep unhealed its open sore of the inveterate habit of borrowing. Let your friend think you a tight-wad or something of the sort. His opinion of you then will be exceedingly flattering as compared with what he *will* think of you if, after lending him the money, you make any effort to get payment.

Some years ago, before I had learned my lesson, I had the task of trying to recover a loan from a Korean friend. Seeing that no arguments were availing I finally persuaded him that if he paid back the loan there was a possibility (I did not say how remote a possibility) of another loan in the future. Acting on the basis that it is worth sacrificing a minnow if thereby a whale can be caught, the man actually paid. Before very long he appeared showing me a contract that he had made with another man to start together a rice-hulling mill to be run by electric power. The other man was to furnish the building and the grain, while my friend was to furnish the motor, the price of which was over five hundred *yen*. Of course, I was to provide him with the money. He was very much surprised and offended when I told him I could not do it. Would I allow him to break the contract with his partner? And what would the Agent of the Motor Company think of him if he did not take the motor after spending so much time investigating and finally choosing one? But this time I was firm, and my friend departed very much grieved. I do not think he will ever forgive me not so much for not furnishing him with money to start up in a very profitable business, as for having obtained payment from him on false pretences.

The last question before us is as to the advisability of lending money to churches. I again answer,—“Ordinarily it is not advisable.” Make all contributions you feel are consistent with the principle of self-support, but by all means avoid lending. In the erection of a church or a school, or in a similar project, if the congregation know that they can borrow money, they are almost sure to go beyond that which is necessary. I think one of our duties is to teach the people to be manly, and for us to lend money, whether to individuals or to churches, will tend to keep them in their present, immature state. So, as friend of mine would say, “Let's don't do it.”

ALEX. A. PIETERS.

WOMEN'S HOSPITAL OF EXTENDED GRACE, PYENG YANG.

The annual report of this institution lies before us the refrain running throughout being that of humble gratitude to God and to lesser friends for their constancy of co-operation during the year which has been more than usually strenuous and yet, in spite of all, is as much, if not more than any other, crowned with His goodness.

During Conference year the hospital has been short-handed in both Doctors and Nurses, necessitating economy and concentration of effort at every point, with reliance on help from above which has not been wanting. Hence, also, have been omitted from the present report all particulars which would coincide with last year's report, thus avoiding repetition, as well as the narration of striking incidents illustrative of the work, with which the year has been replete. There has been substantial advance all along the line of practical achievement. Though two of the best months of the year for seeing patients yet remain, nevertheless about an equal number with last year's have been cared for; but this year, beside Koreans, we have ministered to Japanese, Chinese, Americans and British. Last year sixty-two percent of our patients were non-Christian but this year that percentage are Christian with improved church attendance, as fifty percent is greater than forty one percent. Half the patients are Methodists, with a few Roman Catholics, Seventh Day Adventists and Congregationalists, leaving a good-sized balance of Presbyterians. It is thus encouraging to note that in the minds of these sufferers not the spirit of schism but of Church Union dominates, so that here also "The lame take the prey."

We note other changes indicating advance, *e.g.* during the present year more new patients have come from the city. The one third from the country have travelled from three to three hundred and thirty miles to reach this haven of healing. Forty-five percent of the adults can read and write,—once it was only three percent; this ratio is fairly well measured by the proportion of Christians. The diseases treated would seem to include every malady which flesh is heir to. Some of the barbaric treatments reported by patients, endured before coming hither, would only bear describing in a medical conference. "Such sufferers are only too glad to be fixed up right again" remarks Dr. Hall, "though in a few instances relatives have refused to allow needed operations."

Grateful acknowledgment is rendered of mission boxes received from the home-land and of money from a Sunday School in Oak Grove, Mich. which makes it possible for two nurses to take special work at Severance Hospital, Seoul. The fidelity of all the nurses is commended, but best of all a spirit of forging ahead permeates the atmosphere. Mrs. Grace Lee, We-Sang, who holds a Government license as medical practitioner, and whose services are invaluable in our dispensary work, is about to instruct her niece, an Ewha Haktang girl, in the compounding of drugs and in filling prescriptions. It has also been arranged for

Miss Cha Kwang Myong to take a course in Bacteriology with Dr. Mills at the Severance Union Medical College and so assist in this line. Several Korean students entered the Government Higher School for Girls in Pyeng Yang this Spring with the purpose of acquiring the Japanese language and so to study medicine; and two of our Union Academy graduates went to our Aoyama school in Tokyo, for the same purpose.

While thus we are getting upon our feet and developing Korean women physicians, where meanwhile, can we secure adequate help?"

We remember that Bishop Warne told in the Conference how, a dozen years ago, the British Government in India decided to train medical women for work among the women of India and built their plant at Agra. Though the doors were open to all applicants few, outside of Christians, were found qualified for admission, and three years ago when the Bishop visited the place, of the seventy-six women engaged in the study of medicine, there, one had been furnished from Hindooism, one from Mohammedanism seven from other missions working in India, while all the rest were Methodist girls, trophies of our "Mass Movement" who had been educated by our "Women's Foreign Missionary Society."

Bishop Warne stated that there had been many graduates from the Medical School at Agra, more than the Methodists are using in their work, and he suggested that possibly two women physicians, equipped with British diplomas, which doubtless would be acceptable to the Chosen Government, might be dispatched from India to Korea and so help tide over the present emergency here, until women physicians can be either developed here, or furnished from America.

Further, the report raises the question, "Why cannot the Presbyterian Board, whose people as patients so largely benefit by the institution, furnish physicians for the emergency?" We would suggest, that as Dr. Goucher affirmed that large western givers would refuse to respond unless missions were handled on an economical business basis, that such co-operation by Presbyterians might not be considered good business, inasmuch as Methodist Missions are double headed, with a Parent and a Women's Board which, to some outsiders, seems a wasteful arrangement.

Finally, there is an undertone of sadness in this report. It seems to have been written "in the valley of the shadow" though with the good Shepherd not far off. This minor note is due to the uncertainty regarding the continuance of the work of developing Korean women physicians in this land. To uncertainty is added mystery. Was this discontinuance agitation inspired on the field or in the United States? This general question is of such momentous importance that all possible light should be sought from every quarter. Lack of funds and paucity of physicians is the plea. The slogan of a prominent Presbyterian in Korea is, "If you ought to have a thing in the work, you surely can have it if you will claim it." Besides, why curtail the women's work if it be really the more important? But is it? I understand that the Koreans emphatically think so. We are assured, that male physicians can treat Korean women. Doubtless they can, IF they get a chance! But will Korean

woman give the chance? It is affirmed that they will, and counter affirmed that they will not. Very likely the masses of Oriental women will not, for several generations ;—meanwhile shall we deliver them over to the hot irons and other nameless horrors, while we are forcibly ridding them, prematurely, of their womanly instincts which are their glory?

Women constitute a half of our race, and we American men, after centuries of breaking in, decidedly prefer, other things being equal, to take our wives, sisters and daughters to women physicians. For thousands of years the Oriental woman has been born and trained to believe that to associate with ANY men, outside her own home, is unwomanly. This is the condition which we face. If the Orient errs, it does so in the right direction. The Occident so grievously suffers through suffragetteism, women in business, bachelorhood and divorce, which rub the bloom off womanhood, that the world of the West should be comforted by the fact that the womanhood of the East, whatever are its defects, is certainly NOT masculine. This also accords with Scripture teaching,—“male and female created He them,”—not two but one. And we who teach this “only rule of faith and practice,” should think twice, yes many times, before we consent, in any measure, to efface the constitutional instincts implanted by the Creator, in women.

We cannot more fitly close than by recording the fact that at the Friday's session of the Woman's Conference (April 23rd) when at Bishop Harris' request the President, Mrs. W. C. Swearer, put the question to the Conference, the large majority voted for keeping our women hospitals open and none voted to close the doors.

KOREAN WOMEN AND MEDICINE.

A harrowing picture of the many deaths among Korean women resulting from the lack of proper medical attendances is drawn in an article contributed by a Japanese midwife to the May number of the *Chosen oyobi Manshu*, a monthly Japanese magazine published in Seoul. The contents of the article had better be left to the imagination, for it describes too vividly for pleasant reading the horrors suffered by unfortunate Korean women during labour on account of their superstition, the primitive knowledge of sanitation possessed by them and their relatives, and their dislike to be attended by male physicians. The article referred to forcibly brings home once more to our minds the urgent necessity of providing Korean women with as many well-trained midwives, nurses, and female physicians as possible in the shortest possible time. The Women's Department of the Foreign Medical Mission has been doing for many years past excellent work for the women of Korea, and in recent years the Government-General of Chosen has been putting forth great efforts to train midwives and nurses, having already completed the training of a number of them. There are also a few female Korean physicians with modern medical education, and some Korean girls are preparing

themselves for the profession. All these, however, are still incomparably few in number as against the great and urgent need felt throughout the country. As all acquainted with Oriental ideas, manners, and customs are aware Oriental women, except those educated in modern schools and those engaged in questionable professions, consider it improper to see or come near men other than their husbands. In Korea especially the doctrine of Confucius teaching that men and women shall not sit in the same room after the age of seven, is literally adhered to, and in consequence most Korean women refuse to be attended by male physicians when they are sick or in labour. It is not difficult to see that thousands of Korean women are prematurely carried off every year. In these circumstances, none will gainsay that female physicians, midwives, and nurses with modern training are amongst those most needed now-a-days in this country. In fact, in no other country in the Far East is the need of training and educating women as physicians and midwives greater and more pressing than in Chosen. In China there are three good medical schools for women—the Union Medical College for Women in Peking, the Hackett Medical College of Canton, and the Women's Medical College of Soochow. In India the British Government quite early established a woman's medical college at Agra, from which scores of young Indian and Eurasian women have graduated and gone out into the work and in which more than seventy students are now under instruction.

In Chosen we have no medical school for women, but as we understand that the higher authorities are all in favour of giving medical education to Korean girls we may hope that some day in the future such a school will be established. We can only hope that that day will arrive soon. It is also to be hoped that principals and teachers in both private and Government or public higher schools for Korean girls, will encourage students having a liking for natural sciences to qualify themselves for medicine. As for midwives and nurses, as already said, many are now being trained in Provincial Charity Hospitals and it will not be long before Chosen possesses a fair number of these indispensable workers.

Seoul Press.

HERESIES AND HERETICS.

What shall we do with them? I mean the various sects and isms that ordinarily rank apart by themselves as unorthodox. What shall we do with these zealous apostles of error, who are traversing this land, sowing trouble in our churches and cockle-burrs in our dispositions. The editor having asked me, I tender three possible methods of going at them and their heresies.

FIRST METHOD. LOOK THE OTHER WAY.

This is the easiest solution. It costs the least in labor, time and money—now. The bill may come around later, but never mind about

that. One can jog along comfortably for some time, if not looking for trouble. What matter if a man here and there is enticed from our fold. Shrug the shoulders and smile at it. If the ferment of honest doubt, the fear of partial knowledge, makes a church seethe and causes individual men and women, trusted Koreans, to sweat blood in agony of heart and intellect, believing the new doctrine, yet clinging with child-like faith to the earlier one that brought them to Jesus,—why, look the other way. It will come out all right. Belittle any symptoms of poisoning, for fear it may aggravate the victim's imagination. Don't encourage him by even suggesting emetics or purgatives. Looking the other way, is one method. Is it yours?

SECOND METHOD. TAKE UP THE SWORD.

It's a trusty old weapon, doing good service right now, on the civilized butchering grounds of Europe. Didn't Samuel hew down Agag before the Lord? Didn't David put his enemies to flight with the very same instrument, singing his praises to God, before, during and after? We might imitate those of France on St. Bartholomew's Day, and organize a general massacre. Who knows but what in future history we might not also be the cause of some new holiday on the calendar, and that *Te Deums* may not be sung. Or, we might do as did they of early America. It is said that the early explorers invariably followed this program. They fell upon their knees upon landing, then fell upon the natives. A good prayer-meeting and then a sally forth, to deal wholesale destruction to this pestiferous crowd! That would be something to talk about. But ah me! This heathen government has so far become civilized that I fear it would frown down any such lark as this.

But hold, there are other ways of taking up the sword. We might ostracize the heretics. Cut them socially, if not with any other sword. White men and women tho they be, yea, Americans at that, give them the cold shoulder. Flee them, shun them, forbid them our doors. Tell our Korean flocks what vile beasts these individuals are. Are they not portrayed in Revelations with divers horns, hoofs and heads? As clear as daylight. Take up the sword! This is the second method. Is it yours?

THIRD METHOD. TURN ON THE LIGHT.

Nothing like, a little light in times of confusion. Flood the place and let's see what's up. Who says I am a liar? Turn on the light so I can see him. Who says he has the proofs? Turn on the light so we can all together see them.

(1). THE LIGHT OF KNOWLEDGE.

"A little knowledge is a dangerous thing. " Lets have lots of it, even on heresies. A man's theories depend upon his knowledge. Make him know more. What are the facts concerning this dreaded doctrine,

or the other? Trot them out. Turn them around, take a good look at them. A joke! Nothing to be scared of. Are we afraid of facts? Shame on us if we are. Discussion, persuasion, not forcible argument, are of exceedingly great value, when once given a fair trial. What does the Bible say? What does our reason say? What does God say to our own individual hearts? Put it up to yourself, to them, to their dupes, in just that way. Talk it over. Gather up the literature they sow broadcast over the land, and read it over with your leaders. Is it true? If it were, you would have to believe it. If not, then tell why not. If you don't know, take a day off from denouncing the heretics and study up a bit. Focus all your knowledge and that of a thousand of God's intellectual giants of two thousand years and more—focus it upon this vexing heresy and it will eat out of your hand and trot back to the kennel like a good little cur that it is.

(2). THE LIGHT OF PRAYER.

You pray about other things. Pray about this. Do so earnestly, specifically, believably. It works. I have proved it so. Its a great lever, beats the sword all to pieces. I know of churches who were carried off the high rocks of doubt by the still higher sweep of prayer. I know of individuals who emerged from the dank fogs of miserable doubt and unhappiness, thru the prayers of others. When knowledge is insufficient, then take this next step. Pray. Have others pray. Light up the place with great jets of intense prayer. Do we pray for the heretics?

(3). THE LIGHT OF FAITH.

God is running this world. If we would only stand aside, he could do more. Let him exterminate the heresies. Let us have Faith that he will, if they are heresies. Read up your histories, the Church Histories, and see the fallacies, the heresies that have wended their way to the Eternal Graveyard. Perhaps this particular one is a tougher one, but if it is anti-truth, that is, anti-God, it is on the way, and don't you ever doubt it. Truth is strong, and error stands about as much show as the cork on a pop-bottle. I know one town where a certain heresy was pretty strong. Several churches, in the old days, they tell me. Not so now. I know, because a Korean preacher whom I had to drop, got a job from them, and he is holding things together. He told me in my own home, that "Chami" was rather scarce. In fact he said it "was not." On the way to the grave-yard, I reckon! If they are right and we are wrong, then may God speed the day to show us our error. If we are right then "all the King's horses and all the King's men" will not be adequate to make them right, any more than they could replace poor Humpty Dumpty of the nursery, back on his perch on the wall. Have Faith in God. He must vindicate truth for He is Truth. The issue lies with Him. Turn on the Light of Faith.

(4). THE LIGHT OF LOVE.

This element is a wonderful clarifier. Like sunlight it is also a wonderful cleanser, a powerful anti-septic, a germicide. It attacks the microbes of hate, deals death to germs of suspicion and jealousy, to all Jesuitical underhandedness and Adamic meanness. Love the heretics, tho we abhor their heresies. Would you slander love and say it is useless? How do you know? Perhaps you have never tried. Christ saved us by His Love. He implored us to do likewise, even down to our enemies. There is no way out, that can compare with this path of love. Do we love our tormenting heretics?

The writer of these lines has tried the first two methods. He has looked the other way, he has taken up the sword, but dismal failure led him to turn on the light of fourfold power and beauty, and God blest the efforts with remarkable results.

JOHN J. JOHNS.

THE POWER OF GOD MANIFESTED.

During the early part of the year 1914 while helping with a Bible class for men in Yeng Byen a very striking incident occurred which has been of great interest to all who have heard it.

The men who gathered from the different points for study, together with the local believers, met each morning, during the class, before daybreak for an early prayer meeting. During these morning meetings many were greatly blessed.

Among those who came from the country was a man named Pak who got under very deep conviction for a crime that he had committed in former years, before he was a Christian. At that time he went off to the hills and made counterfeit silver coins. When these got into circulation he was arrested on suspicion, but as he refused to confess, and there was no direct proof that he was guilty, after examination he was released. He then became a merchant in his local town and was respected by all, as his past was not known. Later, he became a Christian and seemed very faithful to his Christian duties. During this Bible class, however, he was so convicted in heart because of this crime that he could not rest, and made full confession at one of the meetings. He then decided that that was not enough, but that he must also confess to the authorities to whom he had formerly denied that he was guilty of the crime. He accordingly went to the police station and surrendered himself, making full confession of all he had done, years before. The chief of police was surprised and after a long conversation asked him to remain in custody while he found out what was to be done. Later, word was received that this man was to be sent to Sin Wiju for trial, and his wife was to go also, as she had had a part in the wrong doing. They were sentenced to one and a half year's imprisonment, but the wife was released on parole, and allowed to return to her home. He served part of his sentence in Pyeng

Yang and the remaining portion in Chinnampo. I heard from him twice while he was in prison, and he assured me that I need not have any worry about him. I waited patiently for the day when he would be released as I was anxious to know how his faith would stand the test. I knew that he was thoroughly sincere when he confessed and gave himself up, and I hoped and prayed that his faith would not waver during his imprisonment. His sentence was somewhat reduced on account of the special grace extended when the Empress Dowager died, and he was released on the 19th of May. I was filled with joy to see that he had gone through all with a fine spirit. He told me that if he had kept that sin hidden in his heart he never would have found peace, but now his heart was at rest. When he came into my study he gave my secretary money with which to buy a New Testament to send to a man in the Pyeng Yang prison to whom he had preached, and who showed some interest in Christian things. That evening he attended the prayer meeting in our First Church, and testified to the grace and peace that he had received. The next day he started to his home in the north where I believe he will be a great blessing to many people. Such an incident proves the Divine power of the Gospel of Christ on the human heart more than volumes of arguments.

C. D. MORRIS.

KOREA ANNUAL CONFERENCE OF METHODIST EPISCOPAL CHURCH

EIGHTH SESSION.

APRIL 21ST TO 27TH, 1915.

CHONG DONG CHURCH, SEOUL, KOREA.

The conference year was cut short by two months this year, rather unexpectedly, and caused some interference with programs laid out, but we were all compensated and made happy by the presence of Bishop Lewis, Bishop Warne and Dr. Goucher, made possible by this re-adjustment of date. Their words of counsel, cheer and inspiration will never be forgotten by those who were privileged to hear them, whether Korean workers or foreign missionaries. The story of the wonderful revival in India which was brought by Bishop Warne, gave courage to us all and raised our hope and faith to ask for a similar work in Korea. We thank God for what He has done in Korea and especially for revival fires in many places this past winter, but we would like to see a continual work going on year after year and month after month, such as India has been blessed with.

Bishop Lewis and Dr. Goucher have put forth strenuous efforts to raise money for a new building for Pai Chai High School, but the war in Europe frustrated their plans. They have not given up, however, and they say they have every reason to believe that they can get help for us this fall. With this assurance and with faith in God, we accordingly took

the first step during conference, namely, the breaking of ground. It was an impressive sight when, surrounded by the student body, these benefactors of the school, the missionary body and numerous friends, Miss Appenzeller, the daughter of the founder of Pai Chai, stepped out and broke the ground.

The conference was said by many to be the most interesting they had ever attended, and so it really was. The reports were intensely interesting, and the spirit manifested by all was one of brotherly love and forbearance, coupled with joy and praise to God. Though statistics did not show large advances, no one felt the least discouraged, for many of our churches have been visited by a gracious out-pouring of the Holy Spirit, and we believe that the new life that has come will soon manifest itself in increase of membership as well as in many other ways. The total membership reported is 44,390, an increase of 1,186 over last year. The total number of full members is 12,125, probationers 8,926, the total of these two being 21,051, and the total number of seekers is 20,292. Those who would like to get an idea of the nature of the past year's work should read the report of revivals found in the May number of *Korea Mission Field* and in the official journal of the conference. The latter can be secured from Rev. S. A. Beck, Seoul.

We have been re-inforced by the following new missionaries:—Misses Alice Appenzeller, Jeanette Hulbert, and Lola Wood for work in Ewha Haktang, and Miss Maude Trissel for work in Pyeng Yang. All have been most cordially welcomed. We have also had the joy of Rev. J. Z. Moore's return to work with us.

This year Rev. S. Hyun was appointed to give his whole time to the advancement of Sunday School work under the direction and support of the Sunday School association. Son Chung Do was appointed to First Church, Seoul, and Yi Ha Yung was appointed to East Gate Church, Seoul. Aside from these, very few changes were made in appointments among the Korean brethren. Paul L. Grove was appointed to evangelistic work in Pyeng Yang East District, J. Z. Moore was made District Superintendent of Pyeng Yang West District, and B. W. Billings was appointed to Educational and Evangelistic work in Seoul. The conference received five new members on trial, eleven deacons were ordained, one of these being a member of the Japan Methodist Church, and seven men were ordained elders. We are grateful for this increase of native workers and look to them for large results under the blessing of Almighty God.

For all that our eyes have seen and our ears have heard we give glory to God and pray that even greater things may be accomplished for Him this coming year.

A. G. ANDERSON.

THE SOONCHUN "BUTTON FACTORY."

After a week on foreign soil this little missionary found herself one morning, leaving her slippers on a tiny porch and stooping through a low door to give her first lesson as art teacher in the Soonchun Girl's School, to some forty long eyed girls ranging from seven to twenty years in age. The subject was a Japanese flag, but with a vocabulary consisting of less than a half dozen words, used most hesitatingly, 'tis needless to say the forty efforts proved of no more value than an early autumn fire. It was easier as we came to understand each other better, but the time seemed so wasted without the power to explain any of the necessary laws of perspective and proportion to these most unartistic people, as we Westerners understand the word.

A visit to a Korean home started a thought, and a sleepless night gave the inspiration—"BUTTONS, BUTTONS AND MORE BUTTONS," all done in Korean embroidery and used on American clothes. The idea grew. The next morning was spent shopping, and that very afternoon we were busy making buttons! A whole half dozen was finished and we were prouder of them than of a hundred made now in one day. Orders came for our buttons and we have made them by the dozens, the hundreds, and the thousands, and still make them more and more, till we hear their fame has traveled with them around the world. Then too, we do other work, bags, table covers, mats and colors, but always our buttons are our chief stock in trade.

Oriental materials are used almost entirely and this is the way the buttons are made :

One little woman sits for days with her scissors and Korean rice paper and cuts the designs. Some are quite elaborate and very exact. These are strung in sets of eight or twelve and put carefully away in boxes. Our Chinese friends furnish most of our silks and linens and these are cut in tiny squares and also strung in sets. Then we make a pot of rice paste and with the morning paper are ready for work, except for the threads, perhaps the most important part of all. The Japanese threads are beautiful, but stiff and hard, so our girls much prefer their own soft gay-colored threads, and these we use in great quantity. To make a button, we baste the bit of cloth on about three thicknesses of newspaper, paste the design in the center of the silk and with a very fine needle stuck down, pulled through, and then stuck back up, the work is done, embroidering over the paper figure. A great deal of Korean gold and silver thread is used around the designs, and after this is put on, the work is "ironed" with great force and many licks by a wooden stick. This process adds much to the beauty of Korean embroidery. Their coloring is always gay and rich, as is all Korean. The treeless hills and mountains, the great rice valleys, tiny streams and the sea, make a combination of color hardly to be equaled anywhere, and it is this same mixture, wonderfully arranged that they give to their embroidery. We think it is lovely and nobody but a Korean could do it, the gift is distinctly theirs. We can

only adapt it to American use and so make it possible for numbers of these poor Korean girls to go to school.

The horrible plight of the Oriental woman is far famed, but Christian education is proving the foundation of Christian Homes—the Hope of Korea.

FLORENCE HEDLESTON CRANE.

PREACHING IN THE MARKET.

I had just been thinking about the passage of Scripture which speaks of sowing beside all waters which passage has been much in my thoughts of late, because we have been trying the Market preaching. There are great crowds at the markets and no effort of any sort made to reach them, which seemed too bad. So, for some months we have tried it but, so far, no one that we can definitely point to, has been won by that work. So, when to-night, just at the close of a specially busy day, a stranger stepped in I wondered if it was the same cry we have heard so many times in the last six months, "The war has made it impossible for us to sell what we raised for any profit and there is no work." But it wasn't that. Instead, he said as well as I can recall it, "Two markets ago I was in the market and as I started for home I was met by you and two school boys and was given a tract and you said to me, 'Please believe in Jesus,' just that much and no more. I passed on and wondered what that meant. Then I looked at the little tract and it had something more of the same kind in it. I carried it home and that night I looked it all over again, quietly. Then I said to myself if this is true it is the most wonderful thing that has ever come to me. I determined to look more carefully into it. As the Sabbath was near at hand and I knew that in a village not more than a mile away there were some that held that doctrine, I decided to go there. So, on last Sunday I went there. I found one of those who believed and he gave me a book called "John" and I read it, and he read it with me. I stayed there all day and far into the night both hearing and asking questions. Before I went home I had decided to accept Jesus. Now I have come back to you to ask you for some other book on the glad news, if there is anything more. Also, as soon as I can work and make enough money I want to buy the whole of the New Testament and the Hymn book of which you have now told me." Then I told him that I could not give him the Testament and Hymn book as that was not our way with the Bible. But that if He would come back the following morning and work two days on some rock walls we are building I would pay him for his labor and he could buy him a Testament. Before seven this morning he was at the door. Has worked right on thro the day. He walked home last night some three or four miles and as far back this morning and has worked right on thro the day. He said "I am getting on in years and have not heard before and I want to be busy the rest of my days in learning about God and His Son."

I do not know, of course, whether he will hold to the end or fall away but it rejoices my heart to know that "Sowing beside all waters" He will make it spring up and grow as it pleases Him.

CHAS. H. PRATT.

UNION SUNDAY SCHOOL CONVENTION.

A Union Sunday School Women Teachers' Convention was held in Water Mark, South Methodist Church, near the canal, in Seoul, May 31 to June 4 inclusive. There were enrolled ninety-four members, with an average attendance of seventy-six. These represented the Sunday Schools of the Presbyterian and Southern Methodist Churches of the city of Seoul. The Methodist Episcopal women were engaged in another meeting and could not, therefore, unite with us in this meeting. We are looking forward, with the women of this denomination included next year, to a much larger gathering.

We are having as an objective a National Convention, when the conventions of the different centers in Korea will meet by delegations at some selected place, where we will devise plans and methods that will bring numbers into our Sunday Schools. The Convention was fortunate in securing as lecturers two specialists in Sunday School work, Mrs. Noble and Mrs. Genso.

The following was the daily program :

9: 30 to 10.	Devotional Services	<i>Hong Moksa.</i>
10: 11	How to present the Sunday School lesson to Children	<i>Mrs. W. A. Noble.</i>
11: 12	Principles of Teaching	<i>Mrs. J. F. Genso.</i>
12.	Roll Call.	

A social afternoon for the Convention, in the home of Miss Wambold, was a most enjoyable occasion, she being one of the prime movers in this union convention.

CORRESPONDENCE.

Dear EDITOR :

"One who likes to see the truth prevail" unfortunately failed to quote the physician rightly. He said: "but rather a country itinerating field only, perhaps at first." Notice that word "only." What he meant was that when the itinerator came home he should not find a pile of station work and problems waiting for him so that he would have to hustle thro that, before taking his next trip. This breaks down the iterator more than his itinerating.

The said missionary has, since his return, for ten days taught three or four hours in a country class; visited homes till dark, and held an evening meeting till ten. He has pumped his bic. over 46 miles of rough road in about seven hours, or walked all morning thro pouring rain, and

has found it better for the health than bearing the responsibilities the itinerator finds waiting for him at home. That is what the "beloved physician" meant.

MERE JUSTICE.

CHILDREN'S CORNER.

THE RICE AND THE LAKES AND BOYS AND GIRLS.

If I were to ask a Korean boy or girl what was the most useful thing in all the world I know just what he would say. Without having to think a minute he'd answer: "Pap"—which means boiled rice.

Well, what do you think about it? Would he be right? Just wait a minute till you hear.

Our little Korean, "Blessing the Second" or whatever his name happens to be, has been getting rice, rice, rice, three times a day, ever since he could eat. If ever he didn't get his rice—well, it just means he didn't get anything at all. Sometimes he would get a little of something nice to help the rice along—perhaps a bit of fine strong pickled turnip that smelt so nice at the time, but afterwards made him wonder what was the matter—or else a bit of father's dried fish. And sometimes between meals if he were lucky he might get a cash from somewhere to buy a bit of white barley lolly—but that was really too lucky to happen often. *The* thing is just boiled rice, and indeed if you want to say "food" to him, you just say "pap."

Now do you know where they grow the rice? I could take you in three minutes from here to a little field where they will soon be planting the young rice. I saw it this morning, and it made me think. It isn't really a "field" at all. It's a sort of pond. And not a proper pond either, because it's half mud—and the mud is all black and green. Of all the dirty ugly ponds you ever saw, I think this "paddy field" would be one of the worst.

Well, that's the sort of place where they plant out the rice when it's about a foot or fifteen inches high. First, they take a cow and a harrow into the place, and stir it up well till it's just one big mud pie—the rice plants are stuck in the mud and left to grow.

Not much of a beginning is it? But suppose you come again in 3 or 4 months. What would you see? Nothing but a patch of graceful yellow heads of rice, each bending over with the weight of its little oval grains—as much as to say: "Look what a fine lot of *pap* I've got for "Blessing Number Two!"

Now suppose our little Korean boy were asked what was the most beautiful flower in all the world. I'm not so sure what he would say. Perhaps he'd say "True-flower," which is his name for the pink rhododendrons that he gathers on the hills in Spring to eat, boiled, with his rice. But suppose we ask his father or big brother—I feel pretty sure what the answer will be: "The lotus lily is the best."

I think that would be right too. At least it is the best in all Korea.

And the strange thing is that it grows out of muddy ponds too—just like the rice. Its big round leaves come up and float on the water, covering up the slimy mud below—some of them so anxious to get away from the mud that they shoot up above the water and stand boldly in the air. Then come the flowers—beautiful, pure, large flowers—pink or white, floating among the leaves and looking straight up at the sky. How different from the mud they came out of!

I know some boys and girls who are like the rice and the lotus both. All round them, at school and even at home there are evil things—temptations to be selfish and impure. But these boys and girls just don't have anything to do with the evil things: they simply try their best to grow up good and true *always*.

If you asked *me* what was 'the most useful thing in all the world. I should say, without having to think a bit; "It's just those particular boys and girls."

And if you asked me what was the most *beautiful* thing of all, I'd say again: "Just those boys and girls!"

F. CUNNINGHAM.

NOTES AND PERSONALS.

William Wiley Preston, the infant son of Rev. and Mrs. J. F. Preston, arrived April 26th, for the reinforcement of Soonchun Station, and we understand is "making good."

Guilford Evans Grove arrived safely at the home of Mr. and Mrs. Paul L. Grove, Pyengyang, on the morning of the 22nd of June.

The engagement of Mr. E. L. Campbell and Miss E. E. Sanders of the Presbyterian Mission at Syenchun, is announced.

Dr. and Mrs. Ralph Garfield Mills announce the marriage of Jessie Lawson Rodgers to Archibald Grey Fletcher, M.D. on Saturday, June the nineteenth Nineteen hundred and fifteen, Seoul, Korea.

ANOTHER MARRIAGE IN SEOUL.

A quiet wedding took place at the home of Mr. Hugh Miller at 8 o'clock on Wednesday morning June 30, when the Rev. Dr. Samuel A. Moffett of Pyengyang and Miss Lucia H. Fish of Oakland, California, who for the last two years has been teacher in the Foreign School in Pyengyang, were united in marriage by the Rev. J. G. Holdcroft of Pyengyang. The ceremony, that of the Presbyterian Church, was performed in the presence of the American Consul-General and a few friends. Dr. and Mrs. Moffett left at once on the morning train for Pyengyang to take their wedding journey up the Taitong River on their houseboat.

Returned from furlough to Soonchun Station May 6th, the Rev. and Mrs. R. T. Coit, and on June 7th, Miss Meta Biggar.

An Evangelistic Conference was held in Ewha Haktang Chapel, Seoul, June 22nd and 23rd, in which participated the Stations Kongju, Chungju, Seoul, Wonsan, Songdo and Chemulpo. The Conference was well attended from both the city and the regions beyond and was of sustained interest throughout the papers read being of a high order, while the discussion following each paper was of yet more intense and vital interest. A strong desire was expressed to have the papers printed, but was abandoned on account of expense entailed. It is proposed to hold a similar Conference in Seoul, annually.

The Second Kyengsang Evangelistic Conference was held at Taiku, June 25th to 27th.

The commencement of the Theological Seminary at Pyeng Yang occurred on the 15th of June. There were twenty-eight graduates, some from nearly every province. Dr. Swallen made the address to class, Dr. Moffett, the President of Seminary, conferred diplomas. Women's Bible Institute had its commencement on Monday, with 14 graduates, one 66 years old. Dr. Reynolds delivered the address. Miss Doriss, acting head of the institute, gave the certificates of graduation. With the closing of all our educational institutions, there has been a large exodus from Pyeng Yang.

Dr. and Mrs. Underwood invited a cosmopolitan company of friends to their home, to tea from 4 to 6 on Friday, June the eighteenth, to meet Bishop Y. Hiraiwa, of Tokyo.

JAPANESE PUBLICATIONS

OF THE

CHRISTIAN LITERATURE SOCIETY OF JAPAN.

The K.R.T.S. have become the Agents for Korea for the above Society's literature, and have all their new publications in stock as follows:—

Catalogue Number.		Price.
2001	"WHAT IS CHRISTIANITY?" (Sheet-tract)... ..Per 100	.15
2002	"WHAT IS THE BIBLE?" do. do.	.15
2101	"RELIGION AND AGRICULTURE" by K. Uchimura... Each	.01
2102	"ANCESTOR WORSHIP & CHRISTIANITY" by K. Imai ...	.02
2103	"THE BUDDHIST DOCTRINE OF CAUSE AND EFFECT AND THE CHRISTIAN DOCTRINE OF PROVIDENCE."	
	K. Imai ... ..	.01½
2104	"THE BUDDHIST LAW AND THE CHRISTIAN GOSPEL."	
	K. Imai ... ..	.01
2121	"THE DEMAND OF THE TIMES AND THE UNCHANGE- ABLE GOSPEL." Y. Inagaki... ..	.01
2122	"CHRISTIANITY AND THE PROBLEM OF LIVING." G. Yamamuro ... ..	.02
2141	"WHAT CHRISTIANITY IS DOING FOR THE WORLD."	
	S. B. Capen ... ..	.02
2231	"A MESSAGE TO THE JAPANESE." S. H. Wainwright, D.D.	.05
2251	"THE TRUE CHRISTIAN." T. Kugimiya ... ..	.06
2281	"WHY I LEFT BUDDHISM." K. Imai ... ..	.10
2351	"ASPECTS OF JESUS." C. Makita ... ..	.20
2401	"RELIGIOUS BELIEFS OF SCIENTISTS." A. H. Tabrum ...	.25
2451	"PERSONAL IMMORTALITY." A. K. Reischauer, D.D....	.30
2501	"LIVING CHRISTIANITY." T. Miyagawa ... ..	.50
2531	"WHEN THE KING CAME." Dean G. Hodges. (Paper)	.60
2531a	do. do. (Cloth)...	1.00
2541	"PROLEGOMENA TO SYSTEMATIC THEOLOGY." E. O. Davies ... ..	.70
2561	"PREPARATION FOR TEACHING." C. A. Oliver ... ..	.75
2562	"THE MYSTERY OF SUFFERING." J. H. Brookes... ..	.75
2601	"QUIET TALKS WITH WORLD WINNERS." S. D. Gordon.	.90
2621	"LIFE OF JUDSON." E. Judson... ..	1.00
2622	"LIFE OF BERNARD." R. S. Storrs	1.00
2636	"LIFE OF ST. PAUL." H. Matsunaga	1.00
2731	"OUTLINE STUDIES IN THE OLD & NEW TESTAMENTS FOR BIBLE TEACHERS." J. L. Huribut, D.D.	1.30
2751	"PREPARATION AND DELIVERY OF SERMONS." J. A. Broadus, D.D.	1.50
2801	"THEORY OF THOUGHT AND KNOWLEDGE." B. P. Bowne.	2.00
2851	"HISTORY OF CHRISTIANITY." Prof. S. Kashiwai	3.00

For Books and Tracts of other Japanese publishers see our Catalogue.

The Korean Religious Tract Society,

GERALD BONWICK,
Manager.

THE TRACT HOUSE, Seoul, Korea.

HONK! HONK!! HONK!!!

Tel. Add.
"GARAGE."

THE SEOUL GARAGE.

Telph. No.
2183.

**VULCANIZING, RETREADING AND ALL KINDS OF
REPAIR WORK. DUNLOP TYRES.**

GIVE THE KIDDIES A TREAT WHEN YOU COME TO SEOUL.

Cars for Rent Day or Night.



YOU!



HAVE perhaps been in the country many years, but have you ever seen any of the following interesting places in and around Seoul?:—

Big Bell—Pagoda Park—Prince Yi Jr's Palace with miles of beautiful drives—Museum—Queen Min's Tomb—Temple of The god of War—Tribute Gate—White Buddha, etc.

Full information upon request. Special rates for Missionary Parties and Itinerary trips.

W. W. TAYLOR, 60 Hasegawa Cho, SEOUL.

Insure your Houses and Goods against loss by fire!!!

THE NEW ZEALAND INSURANCE Co., Ltd.

AGENTS FOR KOREA.

L. RONDON & Co., Seoul.

Travel and Tours in the Far East by Rail or Steamers, and to the principal Capitals of Europe in **TWELVE DAYS** by the

GREAT TRANS-SIBERIAN

Information and tickets supplied by

L. RONDON & Co., Seoul, Agents.

Are you going to any point in America across the Pacific? We shall be pleased to give you any information and provide you with the necessary tickets.

Agents for the

PACIFIC MAIL STEAMSHIP COMPANY.

L. RONDON & Co.

THE AMERICAN BIBLE SOCIETY

CARRY A FULL STOCK OF

Korean, Mixed Script, Chinese, Japanese and English Scriptures, and raised characters for the Blind. Scriptures in other languages supplied on order.

We are ready to furnish Scriptures to Missionaries for sale or can furnish money for the support of colporteurs and Bible women.

SEND FOR PRICE LIST OR BETTER

Call at the BIBLE HOUSE.

Make this your headquarters while in Seoul.

Y.M.C.A. BUILDING,

Telegraphic Address:

Chong No.

"BIBLES" SEOUL.

Dr. JUR. CHUSUKE KUDO,

== BARRISTER. ==

ALL MATTERS ATTENDED TO WITH PROMPTNESS & DESPATCH.

*Land and Property Investigated and
all Legal Matters with Relation to the Government
and Foreigners attended to.*

ENGLISH SPOKEN—DIRECT TRANSACTIONS—NO INTERPRETATIONS NECESSARY.

TAIHEI DORI, SEOUL.

Tel. No. 2342.

NAGASAKI-YA Co.

SOLE AGENT for

R. KONISHI & Co.

The Largest Photographic Supply Store
in the Orient.

PHOTOGRAPHIC APPARATUS & SUPPLIES.

Cameras, Lenses, Plates, Films, Papers, etc., etc.

EASTMAN, VOIGTLANDER, ILFORD,

and other well-known supplies kept in stock.

Meiji Machi 2 Chome, Seoul.

Tel. 2220.

Mrs. Y. NAKAMURA, D.D.S.

Graduated of Penn. Dental College.

*Dental Work of Every Description.***OFFICE HOURS: 9 A.M. to 4 P.M.**

Hon Machi, Sanchome,

SEOUL, KOREA.

CHARGES MODERATE.

MEIDI-YA CO.**SOEUL BRANCH:****HONMACHI 2 CHOME, SEOUL.**

(CHIN KŌKAI.)

GROCERS & GENERAL MERCHANTS.**TELEPHONE**

Nos. 212 and 1722.

Transfer Account (Furikae Chokin)

Keijo No. 44.

Orders from the interior will be attended to promptly, special attention being paid to packing and safe delivery.

THE DAI-ICHI GINKO, LTD.

(FORMERLY THE FIRST NATIONAL BANK OF JAPAN.)

ESTABLISHED 1873.

<i>CAPITAL, Subscribed</i>	Yen 21,500,000
„ <i>Paid Up</i>	„ 13,437,500
<i>RESERVE FUND</i>	„ 9,250,000
<i>DEPOSITS</i>	„ 87,000,000

HEAD OFFICE: TOKYO.**SEOUL BRANCH: HONMACHI 2-CHOME.**

Tel. Nos. 11, 611 & 2317.

WHITE HAND HEM-STITCHED TOWELS

WOVEN BY

**KOREAN STUDENTS of THE ANGLO-KOREAN SCHOOL and
HEM-STITCHED by THE STUDENTS of HOLSTON INSTITUTE**

Prices and sizes of two grades are given below :—

Grade 1. —18 × 38 at 35 sen.	Grade 2. —18 × 38 at 25 sen.
16 × 34 „ 28 „	16 × 34 „ 20 „

We send post paid by parcel post to any part of the East in lots of one doz. or more, Address:

**C. H. DEAL, S. Methodist Mission,
SONGDO, KOREA.**

Samples of towellings, shirting, dress goods, gauze, etc. sent on request.
Towels in lots made to order with red or blue stripe.

ENGLISH SCRIPTURES

IN GREAT VARIETY & BINDINGS.

American Standard Revised Bibles (Nelson's) from ¥1.00 to ¥22.00.

American Standard Revised New Testaments from 30 sen to ¥3.85.

English Bibles (King James version) from 85 sen to ¥8.00.

English New Testaments (King James version) from 30 sen to ¥4.00.

English Bibles (Revised version) from ¥1.50 to ¥10.00.

Weymouth's "New Testament in Modern Speech" ¥1.30 and ¥4.00. Pocket Edition, ¥1.00 and ¥1.50.

Scofield's "Reference Bible" ¥8.00 and ¥11.00.

Illustrated New Testament (King James version) 65 sen.

Book of Common Prayer (English Church) 65 sen, ¥1.10 and ¥1.35.

THE KOREAN RELIGIOUS TRACT SOCIETY,

GERALD BONWICK,
Manager.

CHONG-NO, SEOUL.

THE BANK OF CHOSEN.

(FORMERLY THE BANK OF KOREA)

Capital Paid up Yen 10,000,000

GOVERNOR.

DR. M. ICHIHARA.

DIRECTORS.

R. MIZUKOSHI, Esq., T. MISHIMA, Esq., Y. KIMURA, Esq.

HEAD OFFICE, SEOUL.

TELEPHONE Nos. 331, 332, 1260, 1261, 1613.

BRANCHES:

KOREAN BRANCHES

Chemulpo, Pyongyang, Wonsan, Taiku, Fusan, Chinnampo
Kunsan, Mokpo, Masan, Shinwiju, Hoilyong, Ranam.

MANCHURIAN BRANCHES

Antung, Mukden, Dairen, Chang-chun.

HOME BRANCHES

Tokyo, Osaka.

*Every description of general banking and exchange business
transacted.*

明治三十八年七月八日第三種郵便物認可 (每月一回一日發行)

發行所 京城鐘路朝鮮耶穌教書會



RELIABLE QUININE

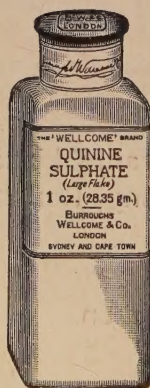
TRADE
MARK

'WELLCOME'

BRAND

QUININE SULPHATE

Exceptionally pure and active. Highly esteemed by physicians for its value in preventing and curing malaria and other fevers. It is successful when impure quines fail in their purpose.



TWO FORMS ISSUED

"COMPACT" CRYSTALS, a very convenient form, occupying only one-third the room of the ordinary bulky kind.

LIGHT FEATHERY CRYSTALS, the ordinary form, but exceptionally white and light. Supplied in bottles; larger quantities in tins.

Obtainable at the
Principal Pharmacies

BURROUGHS WELLCOME & Co., LONDON

NEW YORK
CAPE TOWN

MONTREAL
MILAN

SYDNEY
BUENOS AIRES

and 44 Szechuen Road, SHANGHAI



xx 291

All Rights Reserved

大正四年八月廿五日印刷
大正四年九月一日發行

編輯人 京

城 西 大 門 / 外 太 監 富
京城鐘路朝鮮耶穌教書會 班 禹 巨

印刷者 印 刷 所

神戶市吾妻通三丁目十七番屋敷
神戶市吾妻通三丁目十七番屋敷

管 間 德 次 郎
福音印刷合資會社神戶支店